

Jack until he could hardly bear to play with Wooly for thinking about the neglected opportunity.

And so one night Jack went to bed with Wooly hugged close to his breast, and his pillow was wet with tears and sobs as he prayed to his Heavenly Father to help him to bear the loss of Wooly. Jack resolutely offered it to God, and made up his mind that Wooly was to be sent to the crippled boy who could not run about and climb trees and chase butterflies and pick flowers and cherries as he could.

It was a little thing, as money goes, perhaps. But it was a great thing as to character, and character is infinitely greater than money. Jack had won a famous victory.

### "Nobody's Child"

School and Home Education.

A lady visiting an asylum for friendless orphan children watched the little ones go thru their daily drill, superintended by the matron, a firm, honest woman, to whom her duty had evidently become a mechanical task. One little toddler hurt her foot, and the visitor, who had children of her own, took her on her knee, petted her, made her laugh, and kissed her before she put her down. The other children stared in wonder.

"What is the matter? Does nobody ever kiss you?" asked the astonished visitor.

"No. That isn't in the rules, ma'am," was the answer.

A gentleman in the same city who stopped to buy a newspaper from a wizened, shrieking newsboy at the station one morning, found the boy following him every day thereafter, with a wistful face, brushing the spots from his clothes, calling a car for him, etc.

"Do you know me?" he asked at last.

The wretched little Arab laughed. "No. But you called me 'my child' one day; I'd like to do something for you, sir. I thought before that I was nobody's child."

A touch, a kiss, a kind word, may do much toward helping the neglected little one who feels it is "nobody's child," teaching it as no money can do, that we are all children of one Father.

## The Christian Life

### Hymn

MRS. SALLIE A. HUMES

Spirit of power and holiness,  
Me to the uttermost possess;  
Leave not a temple or a shrine,  
In which thy presence can not shine.

The witness of thy power to save,  
O may I, Lord, this moment have;  
Let nothing in my heart remain,  
That bears a sinful mark or stain.

Illumine every secret place,  
Till it reflects the Savior's face,  
And may the thoughts that in me burn,  
To Thee with holy fervor turn.

Dim are all earthly joys to thine;  
In thy effulgence let me shine;  
And let my countenance betray,  
That thou art with me every day.

—Pittsburg Christian Advocate.

### PRAYER MEETING TOPIC

#### "BENEFACTENCE"

##### I Scripture's Teaching.

- a A command to Israel, Deut. 15:7, 15, 18.
- b Testimony of the Psalmist, Ps. 41:1.
- c Temporal blessings are promised to the liberal, Prov. 11:25; 22:9; 25:21.
- d Commanded also by Christ, Matt. 5:42.
- e Spiritual blessings promised, Matt. 25:35, 45; Mk. 9:41; Matt. 19:21.
- f It was so done in the early church, II Cor. 8:1-6; Acts 11:29; Rom. 15:25.
- g A proof of love, II Cor. 8:8; I John 3:17.

##### II Remarks.

- 1 Was Jesus right when he said, "It is better to give than to receive," Acts 20:35.
- 2 We ought to give liberally not only because God commands it, but also for our own moral and spiritual good.
- 3 If temporal blessings follow beneficence, why do stingy people wonder why things go against them in worldly affairs? Mal. 3:8-12.
- 4 Are you doing your duty on this line? Prov. 3:9, 10.

J. L. GILLIN

### OLD AGE

Written for the Brethren Conference at Lathrop, California, April, 1899, by John Nicholson.

"Cast me not off in the time of old age; forsake me not when my strength faileth." Psalm 71:9. This Psalm was written by David in old age. David commences it by expressing his confidence in God. Ver. 1, he fervently supplicates deliverance and salvation. Ver. 2, he expresses his earnest desire to dwell in God. Ver. 3, again solicits deliverance from the hands of his enemies; he avows his hope in God and takes a retrospect of his ground of trust from his youth up. Ver. 5, he then acknowledges the providential care of God, even from his birth, ver. 6, and states that he is a wonderful monument of the goodness of God. Ver. 8, then, as it were, apprized of his old age and increasing frailties, he prays in ver. 9, "Cast me not off in time of old age," etc.

Let us notice, in the first place, the period referred to—the time of old age. Old age is a period at which few of our fellow creatures arrive. Take a survey of any assembly and how few aged persons are to be seen. Many, like the May flower, only live a day and then fade and die. Every year of childhood is like the year of death. Here and there we see a man or woman laden with years, but facts fully attest that very few reach that period.

Old age is a period of weakness and infirmities. David in Psalm 91, ascribed to Moses, ver. 9, 10. Even if health be continued yet the system weakens and all its parts become impaired: the effects of time are observable on every earthly object. See that monument of ancient architectural grandeur. Its beauty is effaced, its massive pillars crumble, its foundation totters, and at last it falls into a heap of ruins. The sturdy oak of the forest of which it is said "Three centuries are necessary to its growth, three more its flourishes in maturity, and then requires three more to effect its decay." Yet it does decay, by a load of years it withers, is borne down to the earth and passes away. Need we wonder, then, that man, frail man,

who is but as grass and as the flower of the field, should wither away? Solomon has given us a most striking view of the infirmities attending old age in the 12th chapter of the book of Ecclesiastes. When the arms and hands tremble, the knees and legs totter, when food can scarcely be masticated because the teeth fail, when the eyes become dim, when the mouth is pressed together by reason of the loss of teeth, when the rest is broken and unrefreshing, that they arise at the voice of the birds; when the voice loses its melody and power and the daughters of music shall be brought low. When natural courage and intrepidity fail, and they are afraid of that which is high, and fears shall disturb the mind, when the almond tree, that is the head, shall flourish with gray hairs, when even the smallest exercise shall exhaust so that the grasshopper be a burden; when the earth, amid all its rich variety, shall cease to interest and attract, so that all desire and enjoyment shall fail, when everything about the man denotes decay, and that he is hastening to his long home and to the house appointed for all living. Old age is often a period of suffering and adversity. Not only of natural weakness, but often connected with disease and pain. We seldom meet with a man entirely free from all diseases, how much less is it to be expected in old age? Often too, old age and poverty are allied. In that class, those who have to depend entirely on their own labor for a living, the aged must of necessity suffer. It is true some have been improvident and have wasted what would have secured old age from want. Others have been unfortunate: they have never been able to do more than supply the wants of the day. Others have had afflictions which have taken away all their pecuniary resources and now they have not bodily strength to toil any more. Old age is often the period of solitude and desertion. The aged man often looks around and finds himself a stranger in the land where he has lived so long. Everything in nature seems to be changed. The town in which he was born has become a great city; of those who were his associates in youth, many have perished from the earth. He exclaims, "Lover and friends thou hast put far from me." Perhaps his family have died before him and he remains like a solitary tree in the forest. It seldom happens that the aged people meet with respect and veneration to which they are entitled. Their habits become peculiar, their language is often the antiquated speech of the past generation. Very often their own children are cold and indifferent and unkind; and often they are made to feel that they are a burden to all around. Old age is a period of peculiar solemnity. Such are in the evening of life's day; yes they are on the borders of eternity. With such the harvest is nearly past. Little alteration can be made in old age, except the gradual mellowing of the ripe corn for the garner of the eternal glory.

Old age has great opportunities and blessings to account for. Where much is given,